

# REPORT ON NATIVE PAPERS

FOR THE

Week ending the 27th February 1897.

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		Nil.	
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		Nil.	



## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	20th February, 1897.	
2	"Basumati" ...	Ditto	.....	18th ditto.	
3	"Hitaishi" ...	Ditto	800	23rd ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	19th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	2,500	20th ditto.	
6	"Navayuga" ...	Ditto	.....	20th ditto.	
7	"Sahachar" ...	Ditto	About 500	17th ditto.	
8	"Samay" ...	Ditto	3,000	19th ditto.	
9	"Sanjivani" ...	Ditto	3,000	20th ditto.	
10	"Som Prakash" ...	Ditto	800	22nd ditto.	
11	"Sulabh Samachar" ...	Ditto	.....	20th ditto.	
12	"Vikrampur" ...	Ditto	240	18th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	About 350	22nd and 23rd February, 1897.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000	21st to 24th February, 1897.	
3	"Samvad Frabhakar" ...	Ditto	1,250	19th and 23rd February, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200		
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	18th, 19th, 20th, 22nd and 24th February, 1897.	
<b>HINDI.</b>					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	18th February, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000	22nd ditto.	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	.....	22nd ditto.	
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Ditto	310	.....	
2	"General and Gauhariassfi" ...	Ditto	330	.....	
<b>BENGALI.</b>					
<i>Fortnightly.</i>					
1	"Bankura Darpan" ...	Bankura	450		
2	"Ulubaria Darpan" ...	Ulubaria	700	11th ditto.	
<i>Weekly.</i>					
1	"Burdwan Sanjivani" ...	Burdwan	About 250	16th ditto.	
2	"Chinsura Vartavaha" ...	Chinsura	550	21st ditto.	
3	"Education Gazette" ...	Hooghly	1,145	19th ditto.	
<b>BENGALI.</b>					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	826	17th ditto.	
2	"Murshidabad Pratinidhi" ...	Berhampore	200	.....	
3	"Pratikar" ...	Ditto	603	19th ditto.	
					This paper is neither regularly published nor regularly issued.



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	480		
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	500		
	<i>Weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000	20th February, 1897.	
	URDU.				
	<i>Weekly.</i>				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	11th ditto.	
2	"Gaya Punch" ...	Gaya ...	400	15th ditto.	
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	195	17th ditto.	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....	
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	500	.. ..	It is said that 550 copies of the paper are printed each month. Out of this number, 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	244		The paper was not published for the last three weeks of January, 1897.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	12th and 19th February, 1897.	
2	"Charu Mihir" ...	Mymensingh ...	900	15th February, 1897.	
3	"Dacca Prakash" ...	Dacca ...	2,400		
4	"Sanjay" ...	Faridpur ...	.....	19th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 440	20th ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	22nd ditto.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Prakash" ..	Comilla ...	700	Paus 2nd fortnight 1303 B.S	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120	19th February, 1897.	
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		





## II.—HOME ADMINISTRATION.

## (a)—Police.

SAMAY,  
Feb. 19th, 1897.

Ratikanta Ghosh writes in the *Samay* of the 19th February that on the 16th January last one Babu Purna Chandra Ghosh, a mukhtar of the Sealdah Police Court, purchased a seer of potato from a potato seller in Bow Bazar. When weighed in another shop, it was found that the potato purchased was no more than ten chitaks and a half. Purna Babu then went to the potato seller with Constable No. K 41. On a search being made a false weight was found in his possession, which was handed over to the constable. The potato seller, however, mixed up the potato sold to the Babu with the potato in his baskets, and, with the help of his friends, forcibly snatched away the false weight from the constable. Constable No. K42 now appeared on the scene, but he did not help the Babu, who subsequently lodged a complaint in the Puddapukur thana. The Inspector only took down the complaint in his diary and asked the Babu to go to the Police Court. Purna Babu then brought the matter to the notice of the Deputy Police Commissioner, who ordered a Police Superintendent to make an inquiry. The matter, however, seems to have ended here.

2. The *Barisal Hitaishi* of the 19th February draws the attention of the Magistrate of Backergunge to the frequent collisions which are taking place on the Backergunge rivers between steamers and country boats, owing, in most cases, to negligence on the part of the serangs of steamers. The other day a country boat carrying potatoes sank in consequence of a collision off the Taltali ferry ghât. There was no loss of life in this case, but such loss takes place in other cases of the kind.

BARISAL HITAISHI,  
Feb. 19th, 1897.

3. A correspondent of the *Mihir-o-Sudhakar* of the 20th February invites the attention of the Police Inspector of Kushtia, in the Nadia district, to the oppressions which are committed by Gopimohan Singh and Dilwar, two constables in that quarter of the town where prostitutes reside. They not only oppress the prostitutes, but seldom miss an opportunity of robbing every man who pays a visit to them. Both the men should be sent to some other beat.

MIHIR-O-SUDHAKAR,  
Feb. 20th, 1897.

4. A correspondent of the *Sanjivani* of the 20th February complains that the construction of three jute mills in Jagaddal, near Naihati in the 24-Parganas district, has proved a source of great inconvenience and annoyance to the village people. The labourers who are building the mills and making bricks annoy the people and commit acts of petty oppression upon them. They also foul the public roads and commit nuisance thereon in various ways. Petty thefts are increasing. The brick contractors have encroached upon the bathing and burning ghâts, and are digging out mud from both sides of the public roads. They are also anchoring boats in the bathing ghât for females. In this way they are making matters too hot for the village people.

SANJIVANI,  
Feb. 20th, 1897.

## (b)—Working of the Courts.

5. The *Tripura Prakash* for the second fortnight of Paus makes the following observations on the *Hitavadi* case :—  
The punishment inflicted on Kali Prasanna Kavyabisharad was richly deserved. Religious and political differences exist in every country, but nowhere have they been known to result in such a mean and cowardly attack as was made by that editor on the character of a respectable lady. The columns of newspapers are too sacred a place for the expression of private malice; but in Bengal there have sprung up of late years newspapers which make it their regular business to malign others, not excepting the female sex. And such is the demoralization of the community that these papers are greedily read. Latterly, the *Hitavadi* was paying little heed to decorum or decency, and it has met with the punishment it deserved. The powers and privileges of an editor are almost unlimited, and he cannot be too careful in using them. Notwithstanding the various pleas put forward by Kavyabisharad to prove his innocence, could he conscientiously say that he did not understand

TRIPURA PRAKASH,  
for the second fortnight of Paus.



the poem to contain an attack on Heramba Babu's wife? Indeed, the right thing for him to do was to at once make a confession of his guilt and ask the complainant's pardon. But that course did not commend itself to him, and he is suffering the consequences of his perversity.

The way, moreover, in which the witnesses for the defence gave their evidence was shameful in the extreme. The writer feels particularly sorry for Babu Nabin Chandra Sen, whom he had so long considered as the pride and glory of Chittagong. He did not know either that Nobin Babu was such a light-minded man, or that a coward who attacked a woman's character could find support in any educated community. The *Hitavadi* is trying to make a martyr of Kavyabisharad, as if he has been sent to jail for doing something noble and magnanimous. Letters of condolence with Kavyabisharad are said to be pouring in; and it is also said that his punishment has secured the paper a wider circulation than before, and that B.A.'s. and M.A.'s. may be found among its new subscribers. If all this is true, it shows that the moral degradation of the Bengalis has gone very far indeed.

BURDWAN SANJIVANI,  
Feb. 16th, 1897.

6. The *Burdwan Sanjivani* of the 16th February has the following with reference to the trial of the *Hitavadi* defamation case in the Calcutta Sessions:—

We admit that it would have been very well if the case had been tried by a Bengali jury. But we cannot say that there was a failure of justice because the case was tried by a European jury. The impartiality of the jury cannot be questioned. The defence did not challenge any of the eight European jurors, although it had a perfect right to do so. This shows that the defence did not question their impartiality. Neither party demanded a Bengali jury, and we learn from a reliable source that both parties entertained serious doubts about the impartiality of such a jury. Under these circumstances, it is unreasonable to find fault with the trial on the ground that the trial was by a European jury.

It may not be desirable to depend upon an English translation in a case in which Bengali poetry forms the subject-matter of a trial, but such a procedure is not against the law. The jury, moreover, did not depend solely upon a translation; they had before them also the evidence of witnesses. They had full opportunity of carefully noting the gestures and demeanour of the witnesses on both sides. It is no argument that the jury ought to have relied on the witnesses for the defence, because they were all learned men and men of position, or because they were more numerous than the witnesses for the prosecution. Those editors of newspapers who are finding fault with the trial or are questioning the impartiality of the jurors are virtually insulting the highest Court in the land.

We have already said that it would have been well if the case had been tried by a Bengali jury well versed in Bengali. But we cannot say that there has been a miscarriage of justice in the present case. Cases are tried in which the verdict depends entirely upon the evidence of medical experts. In such cases doctors often differ. Now, are we to find fault with the trial of such cases if the trial be not by a jury composed of doctors? We believe that justice has been done in the case under notice, and we hope that those of our contemporaries who have raised a hue and cry over the trial from personal and secret motives will cease to write about the case. They should not sympathise with or encourage a man who could libel a lady and embitter the domestic life of a happy pair. There is no punishment too severe for such a man. Burning in a slow fire would alone be adequate punishment for him. The less said and written about the case the better.

HITAVADI,  
Feb. 19th, 1897.

7. The *Hitavadi* of the 19th February thus comments on the decision of the Calcutta High Court in the case in which a tea planter was charged with the commission of rape on a cooly girl of the name of Kabutari:—

We are not at all satisfied with the decision. As the Judge has very rightly observed, it is difficult to get evidence in such cases, except the evidence of the complainant. The accused is a European and the monarch of all he surveys in his tea garden. It was not to be expected that his servants would venture to bear witness against him, even if they had any direct evidence to give against their master. In the case under notice the police could not rely on the accused's *khansama*. Mahes chaukidar, a witness for the prosecution,



deposed that his passage was paid by the accused, that is, by the very man against whom he had come to bear witness. Is this not extremely suspicious? Mahes deposed that he was on duty at the bungalow on the day on which the offence was said to have been committed, but he heard no cries. This deposition does not, of course, go against the accused, but neither is it in his favour. Kabutari said that she was gagged by the accused, and it may be easily inferred that she could not cry. It may also be that no sound could reach the place where the witness was at the time.

It is our impression that it was Dr. Gibbons' evidence that led to the acquittal of the accused. The Police Surgeon deposed that the complainant's age might be eleven. He could not, however, swear that the girl's age could not be twelve. Now, did not Dr. Gibbons speak on solemn affirmation when he deposed that the girl's age might be eleven? It is a mystery to us why he subsequently failed to swear that the complainant's age was eleven. It should, moreover, be taken into consideration that although Dr. Gibbons could not swear that the girl's age was not twelve, he could not also swear that it was above eleven. Mr. Barua, a better authority than Dr. Gibbons, deposed that the complainant's age was not twelve. Why was his evidence discredited?

There is no evidence on record to prove that the girl gave her consent. The accused tried to prove that the case was maliciously got up by Tilak, a cooly whom he had once beaten. He did not, however, call any witness to prove this assertion. It is impossible to believe that a cooly will venture to maliciously get up such a serious case against a powerful tea planter. In our opinion there was nothing to warrant the acquittal of the accused.

The case under notice throws a lurid light on the state of things in the Assam tea gardens. It has brought out a tale of shame, and it reflects great discredit on the life which is led by some European tea planters, who have done their best to lower themselves and their brethren in the estimation of the public.

8. The *Bangavasi* of the 20th February thus comments upon the decision of the Calcutta High Court in the rape case against a European tea planter:—

Kabutari's case.

BANGAVASI,  
Feb. 20th, 1897.

What does the decision in the case teach us? It tells us that it is not true that the accused committed rape on the cooly girl, and that it is not also true that the case against him was maliciously got up. We fear that there is danger yet in store for the complainant. She may be prosecuted for bringing a false charge against the accused and may be punished. The accused, it is true, lied hard; but he is safe, and the law cannot punish him. It is also quite clear from the trial of the case that the Police Surgeon could not tell what the age of the girl exactly was. At one time he said that it was eleven; at another time he said that it might be twelve. If the complainant's age had been eleven years eleven months twenty-nine days and twenty-three hours, the accused would have been punished even if he had sexual intercourse with her, with her consent. But the law tells us, anybody can safely have sexual intercourse with a girl with her consent if her age be at the time, one single minute more than twelve years. There is another lesson which the trial of this case teaches us. It is this: An educated European gentleman of position used to sleep with his concubine in a room in which a young, unmarried girl also slept. The *Amrita Bazar Patrika* asks whether there used to be any light in the room. This question was not raised in Court, and was not, therefore, answered. We are, however, to understand that the accused had sexual intercourse with the girl with her consent. For if she had not consented, she would have cried, and if she had cried, the chaukidar on duty would have heard her. And the prosecution did not prove that the chaukidar even left his post. It did not also prove that the complainant was gagged, as she said, by the accused. One thing, however, remains unexplained. If Kabutari did not maliciously prosecute the accused, why did she prosecute him at all? If she consented, why was her cloth stained with blood?

(d)—Education.

9. The *Sahachar* of the 17th February says that the *Amrita Bazar Patrika* was wrong, when a few days ago it called Dr. Martin unfit for the post of Director of Public Instruction. The writer watched Dr. Martin's

Dr. Martin as Director of Public Instruction.

SAHACHAR,  
Feb. 17th, 1897.



work as Inspector of Schools and as Officiating Director of Public Instruction on this and one or two other occasions, and was perfectly satisfied that his tact, experience and capacity for work fully qualified him for the post. There is, in fact, no other man in the Education Department who will make a fitter successor of Sir Alfred Croft. It is hoped that God will grant Dr. Martin health and strength to remain long at the head of the Department.

SAHACHAR,  
Feb. 17th, 1897.

10. The same paper heartily approves of Dr. Martin's suggestion about raising a famine contribution from among school and college boys. The suggestion shows that the new Director of Public Instruction has not only a head but also a feeling heart. The low limit fixed for each boy's contribution has been very judicious, for it will enable every boy to pay it from his own pocket money, instead of having to apply to his parents. Evidently one of Dr. Martin's objects in raising the contribution is to teach school-boys sympathy with their suffering fellow-countrymen. This shows what a sympathising Director of Public Instruction the people of Bengal have got in Dr. Martin. It is hoped that the heads of other Departments will follow Dr. Martin's example and raise contributions towards the Famine Relief Fund.

Dr. Martin's appeal to school-boy charity.

MURSHIDABAD  
HITAISHI,  
Feb. 17th, 1897.

11. The *Murshidabad Hitaishi* of the 17th February fully approves of Dr. Martin's proposal to raise small subscriptions from school-boys for famine relief. It will teach them humanity and fellow-feeling.

School-boy charity for famine relief.

HITAVADI,  
Feb. 19th, 1897.

12. The *Hitavadi* of the 19th February observes that during the last Entrance examination a candidate accidentally cut his hand during the tiffin hour and bled so profusely that he fainted. The matter was brought to the notice of the guards, but they did not care about it. The boy's friends took him to a neighbouring dispensary and brought him to his senses. Tiffin hour over, the boy took his seat and went on writing. He was still bleeding, and asked the guards to order a bearer to give him water. But the guards remained stoically indifferent. That very night the boy got fever. His father wrote to the University authorities, suggesting that measures might, in such cases, be taken to nurse and take care of the young candidates who have no friend or relation to look after them in the examination hall. The University authorities have flatly declined to act according to this suggestion. This is certainly bad.

A grievance in connection with the last Entrance examination.

HITAVADI

13. The same paper contains the following letter of condolence written by the first year students of the General Assembly's Institution to the editor of the *Hitavadi*:—

"Sir,—It is impossible to give expression to the regret we feel at the unjust imprisonment of Babu Kaliprasanna Kavyabisharad, who is a great pandit, a sincere patriot, a philanthropist of the right sort, and a staunch friend of the poor and the down-trodden. He is a man of cosmopolitan views. His name will be ever remembered with gratitude in every home.

Kavyabisharad possesses in an eminent degree all the qualities which make a journalist worthy of his profession. He is a friend of the friendless, a supporter of the outcasts, an encourager of truth, an enemy of falsehood, a guide to the student community. We respect him as a father, love him as a brother, and confide in him as a friend. It is no wonder, therefore, that we should mourn his imprisonment.

We would not have been sorry if Kavyabisharad had been really guilty, or if he had been convicted after a fair trial. We would have had no reason to be sorry even if he had been punished for the guilt of another person. But that is not the case. Kavyabisharad was unfairly tried and unjustly punished. This pains us very much.

But God, the Dispenser of all things, does every thing for the good of the world, and we believe that through His divine dispensation good will come out of evil, and that Kavyabisharad will prove to be an instrument of good even in the midst of his sufferings. This hope and the public sympathy with the editor of the *Hitavadi* cheer and comfort us.

In conclusion, we pray to God that Kavyabisharad may, after the term of his imprisonment is over, return to his friends in sound health and with a smiling face; that he may continue to boldly pursue the path he has chosen,



and faithfully carry out the mission of his life. Let us hope and trust that he will succeed in leaving behind him an example which even his enemies will follow to their advantage."

14. One Abdul Hamid, writing from Faridpur in the *Mihir-o-Sudhakar* of the 20th February, complains that in the Persian paper at the last Entrance examination two questions, carrying 14 marks, were set, asking the candidates to write their answers in Urdu. Now, the boys who learn Persian do not generally learn Urdu, but explain their Persian in Bengali or English. Besides, Persian and Urdu are two separate second languages at the Entrance examination. The examiner should not, therefore, have asked the candidates who took up Persian as their second language to write their answers in Urdu.

MIHIR-O-SUDHAKAR,  
Feb. 20th, 1897.

15. The *Dainik-o-Samachar Chandrika* of the 22nd February objects to the distinction made between *ex-officio* Fellows and other Fellows in providing seats for them at the last Convocation of the Calcutta University. If the *dais* has become too small to accommodate all the Fellows, it should be enlarged.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 22nd, 1897.

(e)—Local Self-Government and Municipal Administration.

16. A correspondent of the *Charu Mihir* of the 15th February complains of severe water scarcity in the villages Gangail, Satarpur, Lakhkhala, Sibpur, Barachar, and Jangal in the Kishorganj subdivision of the Mymensingh district. There are only two tanks in these villages, containing a little muddy water, which is quite unfit for drinking, and which caused a severe outbreak of cholera last year. At least four new tanks should be excavated. The District Board was asked to contribute towards the cost of their excavation, but no reply has yet been received.

CHARU MIHIR,  
Feb. 15th, 1897.

17. The *Hitavadi* of the 19th February complains that the coming municipal election in Berhampore has led to *daladali*. It is to be hoped that the question of filtered water-supply will not be lost sight of by the Municipality in the heat of the *daladali*. The writer understands that a local Munsif is taking an active interest in the matter. This is certainly reprehensible.

HITAVADI,  
Feb. 19th, 1897.

18. A correspondent of the same paper complains that acute water scarcity prevails in Dattapara, a village in the Burdwan district. The tanks have all run dry and have silted up. There are none in the village who have the means to dredge or re-excavate them.

HITAVADI.

19. The *Samay* of the 19th February observes that there has been a difference between the Government and the Hooghly District Board in connection with the appointment of a District Engineer. The District Board has refused to appoint a Government nominee, and has determined to exercise its unhampered choice in the selection of a candidate. The Government has consequently resolved to stop the grant which it used to pay to the District Board in consideration of the services which it used to receive from the Engineer and its staff in the construction and repairing of public works in the Hooghly district. The discontinuance of this grant will burden the rate-payers with an additional expenditure of at least Rs. 2,000 a year. In the interest of the rate-payers it is to be hoped that this difference between the Government and the District Board will be made up.

SAMAY,  
Feb. 19th, 1897.

20. The *Mihir-o-Sudhakar* of the 20th February says that there is only one tank in Mahmudpur within the jurisdiction of the Baduria thana in the 24-Parganas district for supplying drinking water to that and a number of neighbouring villages. But this one source of water-supply is about to dry up. A representation was made to the District Board to re-excavate the tank, and an overseer was deputed by the Basirhat Local Board to inspect it. If the owner of the tank, Babu Upendra Nath Basu of Arbalia, does not re-excavate the tank, it should without delay be re-excavated at the cost of the District

MIHIR-O-SUDHAKAR,  
Feb. 20th, 1897.



Board, for the sufferings of the people for want of water will become fearful in the ensuing summer. To sink wells in the villages for water-supply will be mere waste of money.

(g)—*Railways and communications, including canals and irrigation.*

TRIPURA PRAKASH,  
for the second fortnight of Paus.

21. The *Tripura Prakash* for the second fortnight of Paus complains of the uncivil conduct of the employés on the Assam-Bengal Railway towards passengers. The oppression

which is committed by them on fishermen has seriously interfered with the fish supply of Comilla. Lately the Eurasian booking clerk of Comilla kicked a fisherman and was fined only Rs. 2.

CHARU MIHIR,  
Feb. 15th, 1897.

22. A correspondent of the *Charu Mihir* of the 15th February, writing from Susang Durgapur, in the Netrakona subdivision of the Mymensingh district, complains of the bad condition of the road running from Gauti on the Someswari river to Durgapur. The whole trade of Durgapur is carried on by means of this road for eight months in the year when the Someswari remains dry, but the bridges over it are nearly all destroyed, and the road itself is in a miserable condition.

SAMAY,  
Feb. 19th, 1897.

23. The *Samay* of the 19th February complains that a European railway guard attempted rape on one Prasanna Bagdini, a young woman of twenty, of a village in the Isvarganj thana, in the Mymensingh district. The woman was going by rail to Mymensingh. At the Balipara station the guard requested an old woman to send Prasanna, who was sitting with her in the same compartment, to the brake-van. The old woman not agreeing, the guard lost all control over himself and tried to carry Prasanna by force to his own compartment. The poor woman raised a hue and cry, which drew the attention of several gentlemen who rescued her from the hands of the guard. They brought the matter to the notice of the station-master of Balipara, and at Mymensingh they advised Prasanna to prosecute the guard, but she did not venture to take legal proceedings against a European.

BANGAVASI,  
Feb. 20th, 1897.

24. The *Bangavasi* of the 20th February observes that a new railway line to Benares is going to be constructed, and it is proposed to build a station at the place where the *Ramlila* ceremony is celebrated. It will be acting foolishly to thus trespass on sacred ground. The building of a station at this place may also lead to a disturbance.

BANGAVASI.

25. A correspondent of the same paper complains that the unmetalled road to Bara in the Serampur subdivision of the Hooghly district is a source of great inconvenience to the public. This road should be metalled, otherwise all traffic will be stopped. An application was made to the Hooghly District Board for the metalling of the road, but with no effect.

(h)—*General.*

SAHACHAR,  
Feb. 17th, 1897.

26. The *Sahachar* of the 17th February approves of the conduct of the Government of Bengal in making over the image of Buddha, which was so long in police custody in the pilgrims' rest-house in Gaya, to certain Buddhist priests. But the Government should order the removal of the image from the rest-house, lest in course of time the rest-house should be converted into a Buddhist temple, and Hindus should think that it has been so converted by order of Government. The Buddhists cannot object to such an order.

Thanks to that beardless boy Dharmapal, good feeling between Hindus and Buddhists in Gaya, who have so long lived in perfect amity, is about to disappear. The animosity which existed between the two peoples centuries ago had completely disappeared, and it is not desirable that it should be rekindled. The temple in Budh Gaya has been long in possession of the Hindus, and the High Court has declared it to be their property. Under the circumstances, Dharmapal and his party should either go to law or erect a separate Buddhist temple.



27. The *Murshidabad Hitaishi* of the 17th February cannot approve of the proposal to rely on relief work coolies for the completion of an important work like the Bhagwangola embankment in the Murshidabad district.

The Bhagwangola embankment in the Murshidabad district.

The embankment will require 22,600,000 cubic feet of new earthwork. It is known from experience that 1,000 able-bodied coolies can, in an average, carry 3,000,000 cubic feet of earth from a distance of 100 feet in a month. And if the capacity for work of diseased and half-starved relief work coolies be estimated at one-half the capacity of well-fed able-bodied coolies, one thousand relief work coolies will do 1,500,000 cubic feet of earthwork in a month if earth has to be carried from a distance of 100 feet, and less if from a greater distance. At this rate the Bhagwangola embankment will take about a year and-a-half or more to complete. What if there be an inundation of the river in the next rainy season?

MURSHIDABAD  
HITAISHI,  
Feb. 17th, 1897.

28. The *Vikrampur* of the 18th February asks the Collector of Dacca to enquire why deeds are registered at the Srinagar Sub-Registry office, not on the day of their presentation, but on some subsequent date fixed by the Sub-Registrar.

Registration work in a Sub-Registry office in the Dacca district.

This practice causes serious inconvenience to people coming from a distance. The Collector should warn the Sub-Registrar if the delay is due to his indolence; but, if it is owing to pressure of work, he should recommend the appointment of another Sub-Registrar in the place. The deeds, too, are not promptly returned, the amla harassing people for gratification.

VIKRAMPUR,  
Feb. 18th, 1897.

29. The *Bharat Mitra* of the 18th February says that, though Sir Antony MacDonnell has punished many corrupt Government officers in Oudh, His Honour has done nothing to check corruption and highhandedness among public servants in the North-Western Provinces. This is partly due to His Honour having preferred Lucknow as his seat of Government. He is now on tour, and he should take this opportunity of informing himself from the zamindars about the conduct of local officers.

Corruption among public servants in the North-Western Provinces.

BHARAT MITRA,  
Feb. 18th, 1897.

30. The *Hitavadi* of the 19th February has the following:—

The plague notifications.

It appears from the plague notifications that the Bengal Government proposes to delegate the powers conferred on it by the Epidemic Diseases Act to the Medical Board. It is, however, a moot point whether the Government is permitted to delegate its powers to others. Section 3 of the Act cannot be construed to warrant such delegation. The Medical Board again is given absolute power to take all possible measures for the prevention of an outbreak of the plague, but all that the Board will practically do will be to declare whether a particular place has been infected by the epidemic. The real powers will be exercised in Calcutta by the Chairman and the Health Officer of the Calcutta Municipality, and in the mufassal by the District Magistrate and the Civil Surgeon. There will thus be many masters, and there is no knowing who among them will be the real master.

HITAVADI,  
Feb. 19th, 1897.

The *Statesman* of Saturday last had a thoughtful article on the subject. In one part of it the writer observes that "there is nothing in the Act, as we read it, which enables the Governor-General to confer on a Local Government the power of delegating its authority under it to third persons. It is open to doubt, therefore, whether the notification of the Lieutenant-Governor of Bengal, charging the Medical Board with the duty of preventing the outbreak and checking the spread of bubonic plague within the territories under his administration, is not based on a misinterpretation of the intention of the Legislature." "In short," continues the writer, "the public are threatened with an indefinite number of masters, each vested with plenary power to take measures and prescribe regulations for checking the spread of the plague at the expense of some one else. In the mere interest of order we should feel bound to protest against such a surrender of every guarantee for even the commonest consistency." "Anarchy," concludes the writer, "is worse than war; and it is anarchy of the most hopeless kind that such a multiplication of irresponsible authorities portends." The *Statesman* is quite right. There will be anarchy of the most hopeless kind if the plague notifications are put into operation. The executive authorities are, by these notifications, invested with



despotic powers, and they will most probably interfere with the liberty of private individuals. There is also every chance of the public peace being disturbed.

Another objection to the measure under notice is that it has seriously crippled the powers of the Municipal Commissioners. In the first notification the Municipal Commissioners are required to carry out the orders of the Medical Board. The Chairman and the Health Officer are given the power to enquire into suspected plague cases and take measures to prevent an outbreak of the epidemic. But the Municipal Commissioners are invested with no such power. In the mufassal the District Magistrate and the Civil Surgeon will exercise the powers which the Municipal Chairman and the Health Officer will exercise in Calcutta. The mufassal municipalities are not taken into account. Their very existence is ignored by the Lieutenant-Governor. The mufassal municipalities generally have elected Chairmen who are not likely to slavishly carry out the behests of the Lieutenant-Governor. This is most probably the reason why the Chairmen of the mufassal municipalities have not been trusted by Sir Alexander Mackenzie. As soon as the plague will break out in the country, Local Self-Government will virtually cease to exist. One is led to believe that it is his hatred of municipal administration that has led the Lieutenant-Governor to slight the Municipal Commissioners of both Calcutta and the mufassal.

One word more and we have done. The Municipal Commissioners of Calcutta were invited to pass their opinion on the plague notifications before they were issued. Was the opinion of the Commissioners of mufassal municipalities also invited? If not, why not? If the plague breaks out in Bengal, will it affect the Government and the officials alone? Will it not affect the people at large much more? Have the public no right to express their opinion on the subject? Are they not interested in the matter? Are they not capable of expressing an opinion on a question in which they are so deeply interested? Have they no sense, no conscience? Are all sense and wisdom monopolised by the Lieutenant-Governor?

31. The *Bangavasi* of the 20th February has the following on the plague notifications:—

The plague notifications.

The plague notifications are based on a blunder. The *Statesman* observes that "there is nothing in the Act, as we read it, which enables the Governor-General to confer on a Local Government the power of delegating its authority under it to third persons." The Act invests the Lieutenant-Governor with certain powers. But on what authority does he delegate them to others? On what authority does he arm the Medical Board with absolute powers? By virtue of the notifications under notice the Medical Board is, so to speak, armed with dictatorial powers. They will now be able to do and say whatever they like. The Municipal Commissioners are slighted, the District Boards and Municipalities are ignored and Deputy Magistrates, Munsifs and Subordinate Judges are cast into the shade. The Medical Board is made supreme and all-powerful. Its word will be law. In short, "the public are threatened with an indefinite number of masters, each vested with plenary power to take measures and prescribe regulations for checking the spread of the plague at the expense of some one else." This will be simply unbearable. If the Lieutenant-Governor himself had exercised these absolute and oppressive powers people could have borne the oppression with patience. But how will they bear the oppression—the besetting oppression which will be committed by executive authorities dressed in a little brief authority—by police constables, steamer *khalasis* and railway peons and ticket-collectors? The sun's scorching rays can be borne, but grains of sand heated by the sun are too scorching to bear.

If the notifications in question are put into operation there will be oppression everywhere.

(1) The inspecting officer is made all-powerful. On the merest suspicion he will detain any passenger by rail or steamer in the plague hospital for seven days, no matter whether that passenger be a girl of sixteen, or a child, or an old woman. There is no appeal against the Inspector's decision, no remedy against his oppression. Women and children will henceforth be practically prevented from going from one place to another. If a man falls dangerously ill in a distant place his mother or wife will not venture to go to him.



(2) Suppose a man is coming to Calcutta with his wife by rail. The wife catches cold on the way, and gets glandular swellings. The inspecting officer will unceremoniously examine her and detain her in the plague hospital. The husband will have to pocket the insult and look helplessly on. Diagnosis is a difficult affair, and it is too much to expect that half an hour's examination of the passengers of a whole train will lead to a correct diagnosis. This examination, therefore, will be a source of great tyranny and oppression.

(3) In a town like Calcutta few people have the means of living in large or palatial houses. Almost all houses are crowded. If, in such a house, any member of a family is infected with the plague, it will be impossible to isolate him; there is simply no room available for such isolation. In such a case, therefore, the myrmidons of the police and the municipality will oppress people at their own sweet will. Those who will be able to bribe them will not be harmed, but the poor will suffer. In their case children will be snatched away from the mother's breast and wives will be forcibly carried away from the sides of their husbands.

(4) European officers will enter every part of a Hindu's house without ceremony. The *puja* halls will be desecrated by their booted feet. Old dying Hindu patients will not be taken to the riverside to breathe their last.

(5) The steamer officers will oppress their passengers without let or hindrance. They are naturally oppressive, and they will now have the opportunity of oppressing with increased violence.

(6) Malicious people will now have the opportunity of wreaking their vengeance upon their enemies. Cases of innocent swellings in the groin or the armpit will be confounded with plague cases, and there will be oppression of the people.

(7) Medical practitioners also will be made all-powerful, and they too will get an opportunity to oppress. All of them are not wise and considerate. In youthful zeal too they may unwittingly become instruments of oppression.

There will be oppression now in every town, in every village, in every hamlet. There will be oppression on land and on water.

In continuation of the above the writer appeals to the Government in the following strain:—

O save us, master, save us! You are the friend of the distressed and the supporter of the poor. You are our only stay. O withdraw your destructive might. Worms as we are, why raise this storm, this destructive storm, for our protection? We are peaceful, gentle Hindus. We do not possess manliness, courage, enthusiasm or energy. We possess only love—unlimited and all-powerful love. With all our love we have not been able to make our friends and relatives happy—we have neither the power nor the means to do so. But pray, let us live and die together. We know how to nurse, we know how to tend, we know how to die, when our time comes, in peace and silence. We have nothing to call our own in this world. Poor as we are, helpless as we are, allow us to die in peace. Allow us to die in the midst of our family, and do not separate us from ours when we are about to breathe our last. It is no doubt in your infinite mercy that you have taken these hard, these cruel measures for our protection. Fools as we are, you have resorted to force for our welfare. We know this, master, but still we pray that a friend of the friendless and the support of the poor as you are, save us, protect us. We shall not be able to bear the blow which has been aimed at us. With the accumulated experience of ages before us, we know this that there is no remedy against death. When it will come it will come and there is no escaping it. We know this and we can die in peace. Do not, then, quarrel with death.

Look there! Look at the mother whose son has been forcibly taken away from her and removed to the plague hospital. In tears and distracted she is! looking vacantly at you. Look there again! Look at that wife whose husband has been removed to the hospital. She has been driven mad and is running about the house as if in search of her lord. O save us! O save us! Do not create for us such painful and heart-rending scenes. We are prepared to starve, to destroy our infected houses and live in the shade of trees, to burn our bedding and clothes and put on *kaupins*. We are prepared to sacrifice everything without a murmur at your command. But, master, we cannot for the life of us sacrifice our faith, or give up our friends and relations—our dear and near ones.



If my house becomes infected by the plague, drive me out of it, stop my movements, shave my head, but do not, I pray, do not separate my wife and children, my friends and relations from me. It is man's sins that bring about pestilence, and man must atone for his sins. Dr. Harvey says that "pestilence is not brought about by air-borne influences, but by man sinning against the laws of Nature, and thus carefully preparing the soil in which alone germs can flourish." As we have sown so must we reap. We have sinned against Nature, and we must bear the consequences. Nature's laws are inexorable. This is our belief. This is our conviction. We cannot rise above this conviction. Ostracise us. Stop our trade and commerce. But do not snatch away from us our dearest.

You are the one and only sovereign of India. At your beck we live or die. We are prepared to carry out your orders. Merciful you are, wise you are, powerful you are. You have put forth your strength for our welfare. Do whatever you like. But, pray, do not take away our children from us. Human patience has its limits. Do not do evil with the intention of doing good.

SANJIVANI,  
Feb. 20th, 1897.

32. The *Sanjivani* of the 20th February observes that the plague notifications have created a panic among the Calcutta public. But a dangerous disease demands a heroic remedy, and there is no doubt that the Lieutenant-Governor has issued these notifications solely with the object of doing good to the public. The writer has hearty sympathy with the Lieutenant-Governor, but he hopes that His Honour will strictly enjoin the executive officers to respect the natural feelings of the people and act with moderation and kindness.

DACCA GAZETTE,  
Feb. 22nd, 1897.

33. The *Dacca Gazette* of the 22nd February has been surprised to learn that the Government of India intends to make the usual hill exodus even this year, when the whole country is suffering from famine. To whom, then, shall the people tell their wants? If the Viceroy has the least sympathy with the people, he should give up the exodus this year.

### III.—LEGISLATIVE.

TRIPURA PRAKASH,  
for the second fortnight of Pous.

34. The *Tripura Prakash* for the second fortnight of Pous says that the principle on which members for the Provincial Legislative Council are elected by municipalities is not a principle of full or perfect representation, and its defects will be brought prominently to notice by the ensuing election of a member by the municipalities in the Chittagong Division. There are altogether five municipalities in the division, namely, Comilla, Brahmanbaria, Noakhali, Chittagong and Cox's Bazar. Among these, according to the existing rule, Comilla, with an income of Rs. 25,728, will have three votes; Brahmanbaria, with an income of Rs. 7,312, one vote; Noakhali, with an income of Rs. 5,785, one vote; Chittagong, with an income of Rs. 63,525, seven votes; and Cox's Bazar, with an income of Rs. 6,774, one vote only. So, the Chittagong Municipality, with its seven votes, will carry the day against the four other municipalities combined. And the candidate who secures the votes of the Chittagong Municipality will surely succeed, even if his candidature is opposed by all the other municipalities in the division. This state of things should certainly be remedied, and it is hoped that the principle of election will be altered, as has already been proposed by Government, and made more representative in its character before the election of the Chittagong Division takes place.

Babus Nabin Chandra Sen and Nityananda Kundu have already come forward as candidates from Chittagong. As a Government servant, Babu Nabin Chandra should not be elected as a representative of the people in the Bengal Council, and the way in which he gave his evidence in the *Hitavadi* defamation case also makes him unfit to sit in that Council. What has made Babu Nityananda so daring as to come forward as a candidate is not known. Neither is he an inhabitant of the division nor has he sufficient education to qualify him for a membership of the Council. Babus Jatra Mohan Sen, Sib Chandra Aich, Kailas Chandra Datta and Mohini Mohan Bardhan will be fit candidates from Comilla.



SAHACHAR,  
Feb. 17th, 1897.

35. The *Sahachar* of the 17th February commends the object of Government in passing the Epidemic Diseases Act. So far as Calcutta is concerned, all its numerous filthy bustees and other places should be perfectly cleaned and the filth and sweepings removed out of town and burnt. Even huts should be burnt down, if necessary; for a purification of the atmosphere by conflagrations may check the spread of the disease. Such a measure will entail loss and suffering on the poor, but that cannot be helped when the country is threatened with a most dangerous epidemic. The cost of cleaning the town should be borne partly by Government and partly by the rate-payers. Care should be taken to give as little trouble as possible to the residents in the matter of the cleaning, and all damage done to private property should be, as far as is reasonable, compensated for. There is of course no certainty that the cleaning of the town will avert an outbreak of the disease. For the causes which favour its outbreak have not yet been ascertained. But it is probable that if the disease breaks out, cleanliness will go a great way in mitigating its virulence. The writer has no sympathy with those who oppose the adoption of sanitary measures, on the ground that poor people living in the midst of filth and squalor have been known to remain in health, and that the authorities in Calcutta with all their efforts at cleanliness could not check the small-pox epidemic which raged in the city the other year. No one should take alarm at the stringency of the sanitary measures adopted, for these measures will remain in force only so long as the plague is not stamped out or the fear of its breaking out in places which are uninfected is not removed.

But the rule requiring the segregation of plague-stricken people will entail severe hardship on the people. To remove plague-stricken women without their husbands' permission and to forcibly take away sick children from their mothers would do more harm than good. For the mental agony which patients thus removed must suffer will hasten their death. People will have to suffer great oppression at the hands of the police too. The ladies of Hindu as well as Musalman households, who never come out, will consider death preferable to going to hospital. Government has made separate provision for those helpless women of the respectable classes who in this time of famine will not come out either to join relief works or ask for food. It should, in the same way, either drop the rule regarding segregation altogether, or make the removal of plague patients to hospital dependent on the wish of their nearest relatives. It is a matter of regret that Babu Joygobind Law and other native members of the Viceroy's Council did not object to this provision when the Act was passed.

36. Referring to the passing of the Fisheries Act the *Bangavasi* of the 20th February asks why is the Government recklessly arming its officers with despotic powers? Have the people become audacious and disaffected? Or are they trying their best to evade the law? The Fisheries Act is passed. It is no use protesting against it. But we express our disapproval of the measure, as we, in duty bound, must do so.

B. NGAVASI,  
Feb. 20th, 1897.

37. The *Sanjivani* of the 20th February has the following with reference to the decision of the Calcutta High Court in the rape case against a European tea planter:—

SANJIVANI  
Feb. 20th, 1897.

It is not without reason that we are so dead against the present system of cooly emigration to Assam. This system forcibly binds coolies by a contract and sends them to tea gardens, where cooly women are robbed of their chastity and ruined for ever by unprincipled and licentious tea planters. Here is Sundarmukhi, a cooly woman, whom the tea planter Walling ruined for ever with or without her consent. Here is Kabutari, a poor orphan cooly girl, who was forced to gratify the lust of his European master. Is the tea garden better than hell, where such hellish scenes are enacted? Should not the law be abolished which compels coolies to work in such hellish places? Are not, we ask the Government, tea planters of the class of Walling turning tea gardens into veritable hells? Is not the Cooly Act passed by it consigning helpless cooly women to the unholy grasp of beastly planters? The Government may have passed the measure with a good intention, but it is being turned to an unholy purpose by unprincipled men. When will the Government realise the helpless position of the poor coolies? When will the law be abolished?



## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI,  
Feb. 19th, 1897.

38. A correspondent of the *Hitavadi* of the 19th February complains that acute distress prevails in *Banser Bada*, a village in the Pabna district. There was no more than an eight-anna *aus* crop and the *aman* crop was a total failure. The stock of grain has lasted the people these four months, and now that it is exhausted, they are in great distress. Rice is selling at nine seers per rupee. People are living on wild arum, and many are not getting more than one meal a day. Relief works should be at once opened in the place.

HITAVADI.

39. A correspondent of the same paper complains that acute water and food scarcity prevails in *Sompara*, a village in the Murshidabad district. The labourers are out of employment. Sericulture has suffered. People are living on boiled *kalai* and many are as good as starving. Relief works should be opened without further delay.

SANSODHINI,  
Feb. 19th, 1897.

40. The *Sansodhini* of the 19th February observes that relief works should be immediately opened in Chittagong. A school master has written to the editor, complaining that he is virtually starving with a family of twelve members. His monthly income amounts to Rs. 5, which is the educational grant paid to him by the Government. His pupils are too poor to pay him in these hard days. Rice and paddy are being stolen in the town. People are starving. A large number of people from Arrakan have not been able to come to the town as they are not in a position to pay the ferry fee. People are in despair. They say that they will not get any help from the Government even if they beg at its door. The only effect of begging will be to lower them in the estimation of their neighbours, and this is a great social disadvantage. This complaint is not unjust. The district authorities are still quite indifferent. A few days ago a Musalman came to beg in the house of a Hindu and ate rice cooked by him on the *roja* day. This shows that the man was starving. Let there be *annasatras* opened in the town and at Joraiganj, and starving people will flock to them.

SANJAY,  
Feb. 19th, 1897.

41. The *Sanjay* of the 19th February says that, according to a correspondent of the *Amrita Bazar Patrika*, Mr. Westmacott, Commissioner of the Presidency Division, stopped the grant of *takavi* loans to the raiyats of Mahatpur thana in the Magura subdivision of the Jessore district, although Government had sanctioned Rs. 15,000 for the purpose. If this is true, who is to see that the Lieutenant-Governor's orders are carried out? Will the Commissioner take no pity on the poor, but let them die of starvation?

SANJIVANI,  
Feb. 20th, 1897.

42. A correspondent of the *Sanjivani* of the 20th February complains that acute distress prevails in Murshidabad. People are actually starving in the villages under the jurisdiction of the Saktipur police outpost, where rice which used to sell at 2 to 2½ rupees per maund is now selling at 4½ to 4¾ rupees per maund. The peasants are in great distress. All crops have failed. Silk cultivation also has proved a failure. The weavers and cotton-spinners are starving and the labourers are in no better condition. The starving people are swelling the number of beggars and *badmashes*. Theft and incendiarism prevail. Relief works are going to be opened in connection with the repair of the Lalitakuri embankment and the water-supply scheme at Berhampore. These works will not benefit the people in the interior for whom the District Board should order the repair of village roads. Less than two lakhs of rupees have been sanctioned for Murshidabad. But this is not adequate. More money is wanted. Maharani Swarnamayi and the Nawab Bahadur have each ordered the purchase of rice worth a lakh of rupees for distribution among the poor. This will benefit the starving people, but will raise the price of rice if rice is not imported from outside.

SANJIVANI.

43. A correspondent of the same paper complains that acute scarcity prevails in *Alamdanga*, a village in the Nadia district. Sugarcane is exhausted and the raiyats are suffering. Labourers are out of employment,



but are still strong enough for relief work. Relief works should be opened before it is too late. Theft and dacoity prevail.

44. The *Dacca Gazette* of the 22nd February asks Government to be careful in spending the famine fund. If the existence of famine is admitted when rice sells at 8 to 10 seers per rupee, there will be necessity for famine relief every year. The *Calcutta Gazette* of the 18th instant last shows that in famine-stricken parts in Bengal rice is selling at about 10 seers a rupee. If under these circumstances relief works have been considered necessary in the Patna Division and elsewhere, why should not relief be given to the people of Dacca and other places in East Bengal who are buying rice at about the same price?

DACCA GAZETTE,  
Feb. 22nd, 1897.

#### VI.—MISCELLANEOUS.

45. *Al Punch* of the 11th February says that throughout the British empire everybody is trying to excel others in expressing joy at the Diamond Jubilee of Her Majesty's reign. At Amritsar a meeting was held by the Sikhs under Colonel Jawala Singh and Sardar Muhammad Heyat Khan, C.S.I. It adopted the following resolutions :—

AL PUNCH,  
Feb. 11th, 1897.

1. To submit an address to Her Majesty the Empress of India.
2. To illuminate the city and distribute alms among the poor on the Jubilee day.

46. The *Gaya Punch* of the 15th February says that the Muhammadans of Aligarh, Calcutta and Delhi, held meetings for expressing joy for Her Majesty's Diamond Jubilee. The following resolutions were adopted at the meetings :—

GAYA PUNCH,  
Feb. 15th, 1897.

1. To send a deputation with addresses to Her Majesty.
2. To express such joy on the Jubilee day as is expressed by Musalmans on the day of the *Id*.
3. To offer the *Zuhur* prayer in mosques like Friday prayers, and to illuminate the city at night.

47. The *Sansodhini* of the 19th February complains that an influential official of Chittagong has written to Babu Prasanna Kumar Rai, requesting him to build a Town Hall in Chittagong and call it Kailas Hall after his father's name. This is preposterous. Famine has broken out in the country. Prasanna Babu is spending all he can spare for the relief of the starving people. Will he give up his charitable and humane efforts and build a Town Hall with the money which would have fed hungry people? Donors for the Town Hall have been cheated. A thousand rupees were raised in the name of the Town Hall, but the money was spent in starting the Oldham Club. Is this not cheating?

SANSODHINI,  
Feb. 19th, 1897.

48. The *Chinsura Vartavaha* of the 21st February says that on the occasion of his inspection of the Bali Municipality in the Howrah district on the 12th instant last, Mr. Buckland, Commissioner of the Burdwan Division, behaved very courteously towards the Municipal Commissioners and others who had assembled to meet him. After the inspection he went to see a sick gentleman at his own house, having been acquainted with him when Magistrate of Howrah. Such simple and sympathetic behaviour is commendable in a high official like Mr. Buckland.

CHINSURA  
VARTAVAHA,  
Feb. 21st, 1897.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 27th February 1897.



